

118.
AN ADDRESS

DELIVERED BEFORE THE

GRAND DIVISION

OF THE

ORDER OF THE SONS OF TEMPERANCE

OF

NORTH CAROLINA,

IN THE

PRESBYTERIAN CHURCH, RALEIGH,

ON THE EVENING OF THE 19TH OF OCTOBER, 1847,

BY

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THE title-page gives the history of this Address. At their most urgent request, it is yielded to the Officers of the Order, before whom it was delivered, for publication. The author has drawn upon Dr. Sewall for the physiological statement herein contained, the whole of what is said upon that subject being a condensation of what that good and distinguished man has written. Many of the statistical statements are taken from the Annual Reports of the American Temperance Society. If it has these in common with some similar productions, all that can be said is, that we cannot invent facts as we can fancies, and have gone to a common source.

UNIVERSITY OF NORTH CAROLINA,

22d October, 1847.

A D D R E S S .

NINE hundred years ago—so speaks Tradition*—in the land of robbers and of the supreme Imposture, a chemist, bending over his fires and his fumes, seeking a universal solvent which should be able to turn all things into gold, and to give humanity immortality upon earth, caught from his retort a new combination of already existing substances. These substances had been present since the creation, and under various modifications they had entered largely into the physical constitution of man, and into the structure of the most pleasant and nourishing of the vegetables. Two of them, as is well known, are the constituents of the most pure, delightful, refreshing beverage, and the most beautifying cosmetic God ever gave to man.

* Where can any precise information on this subject be obtained? The word "tradition" is here used because the author could find nothing quite definite. My learned colleague, Rev. Dr. Mitchell, calls my attention to the following extract from Dr. Hoefer's *Histoire de la Chimie*. He is treating of the Arabian chemists, and particularly of Rhasès, also named Aboubekir Mohammed ben Zacharia, born A.D. 860, died 940. "Mais le passage le plus curieux est le suivant, que nous reproduisons en entier: '*Préparation de l'eau-de-vie par un procédé très-simple: Prends de quelque chose d'occulte la quantité que tu vendras, et broie-le de manière à en faire une espèce de pâte, et laisse-le ensuite fermenter pendant nuit et jour; enfin mets le tout dans un vase distillatoire, et distille-le.*'" But the most curious passage is the following, which we reproduce entire: "*Preparation of the water of life by a very simple process. Take as much of the occult substance as you choose, and grind it briskly until it becomes like paste, and then permit it to ferment a day and a night; finally, put it in a distilling vessel and distil it.*" This is extracted from a manuscript of Rhasès, and is, perhaps, the earliest extant recipe for the production of alcohol. It would be asking too much of us to request an explanation of this "occult substance." The most reasonable conjecture is, that it means grain in a decaying state. We insert this note more as a curious, than useful piece of information.

These elements are oxygen, hydrogen, and carbon.* Now, absolutely essential as these are to the existence of animal and vegetable life, there is no fact more clearly settled in physics than that, in this combination, they form an *essential poison*. The chemist who first discovered this substance seems to have had no knowledge of its nature. Its first use appears to have been in the way of medicine. Towards the close of the thirteenth century, ardent spirit distilled from grapes, and impregnated with certain herbs, was used in Spain† and Italy as a remedy for certain diseases. In the beginning of the sixteenth century, there was an ardent spirit distilled in Ireland, which they most inappropriately called *aqua vitæ*, “the water of life.” It appears that in the reign of Henry VIII., certain statutes were enacted, regulating the manufacture of this article. In 1581, the English soldiers fighting in the Netherlands introduced its use for the first time as a cordial, and then in various forms it grew into custom as a daily beverage. From this brief history, it appears that for forty-nine centuries the world did not know alcohol as an isolated substance; that for about four centuries it was in existence and known, but not used; that for about three centuries more it was confined to the chemist’s laboratory, and to the apothecary’s shop; and that now for about two centuries it has been ravaging the world, a plague, a madness, and a demon of unparalleled power and malignity.

It is a poison, a slow or rapid or instantaneous destroyer, just in proportion as it is used. And yet, so blinded were our fathers to its effects, that it found its way into every place. Like the plague of Egypt, it visited the man in the field, the maid at the mill, and the king in his palace. The laborer went to his daily work with this destruction lodged in his body, and to bed at night with this poison coursing through his veins. The physician carried its deleterious atmosphere into the chambers of his patients, the lawyer went to the court-room almost as certainly with his brandy in his stomach as with his

* The chemists give the precise proportion of each of these by weight in pure alcohol at 12.9 hydrogen, 52.66 carbon, and 34.44 oxygen.

† The Spanish physician who is said to have introduced it into the practice of medicine was named Arnold de Ville, (quære, Anglice, *an old devil*?)

brief in his green bag, and the jury stared in maudlin stupor at His Honor, looking through eyes bloodshot with last night's debauch. The principal commercial, agricultural, legal, and legislative business of Christendom was, during six days, transacted under the influence of liquor, and, on the seventh, here a ruby of a parson, round and sleek, and there a cadaverous, watery-eyed preacher took their bitters and their Bibles together to the house of God. If a babe was born, its father and his friends must needs become drunk at its advent; and whoso died made an occasion for debauch, even if the shroud should be cheaper and coarser than the rum might be more plentiful. Such was the general state of society not fifty years ago.

In this lapse of two centuries, in which Christian enterprise on great moral subjects seemed to be sleeping, the demon of the still ran riot on human blood, and tears, and wretchedness. Bodies, minds, and all things connected with the present and the everlasting welfare of man, were tainted, paralyzed, and ruined. The distillers and dealers gathered in farms, stock, and houses, and rolled in the wealth of ancient families that had fallen, until their own children, enfreed by the spirit which had brought such wealth to their fathers, recklessly scattered their gold to the winds. Occasionally men would seem to arouse themselves in view of the terrible calamities which ardent spirit seemed to be bringing upon the world, but then they sank back to their sleep in apathy or despair. The Church was almost no barrier to the desolating tide, for multitudes of its ministers and members were confirmed sots, or tipplers, or moderate drinkers, or manufacturers and retailers of liquor.

How was this? How could the use have been so general, if the effects were so disastrous? In the first place, in the days of our fathers there was no such spirit of investigation as now prevails. The wretched liquids with which they drenched themselves and their children were not submitted so closely to the analysis of the chemist, nor followed, on their way through the system, by the accurate eye of the physiologist. Then, when men were sick, they never thought of attributing it to their wines and brandy. The old fables of its efficacy held

even strong and enlarged minds in bondage to a destructive lie, because they made no investigation. No man took in the wide extent of desolation already wrought. If here and there one saw what he supposed to be the disastrous effects of alcohol, he made no account of what it might be doing in communities beyond his observation. But when statistics were gathered and published, and authenticated, when these exhibited ruin everywhere on the path of intemperance, new views of responsibilities and obligations began to take possession of the minds of men, and these gave Christian enterprise a new direction and a new impulse. The spell was broken, and men became astounded at the folly which had so long darkened their understanding. But a reason drawn from the truths of the Bible is assigned for this wide-spread delusion, by one of the most able advocates of the temperance reformation—namely, that “wine is a mocker.” And where can we find a broader, clearer, and more powerful illustration of the fullness contained in the simple announcements of Gospel truths than we have here? Truly, wine is a mocker! For nearly two centuries it deceived nearly all Christendom, and amidst the blaze of light everywhere pouring upon this subject, we may still find some so deceived, so enchained by an old and once vulgar fancy, so warped by irrational prejudice, as to believe that alcohol is sometimes beneficial! But it must be impossible for any mind, not warped by an appetite, to examine this question with all the aids of enlightened science, whether physical or political, and not rise from the investigation thoroughly penetrated with the conviction, that alcohol, entering into the beverages of man, is evil and only evil continually. The difficulty is to induce men to set aside the decanter and the wine-glass while they hear sober reason. There are those who will hear evidence, and those present, perhaps, who have never been reached by the array of facts already collected on this subject. To such we would speak to-night, and while we present the truths which lie at the foundation of the temperance enterprise, those to whom they are perfectly familiar will bear with a repetition of what they know so well. Declamation on this subject is not sufficient to enlist and retain men of good common sense—but

facts cannot be gainsayed. To candid minds we desire to present this subject first, as considered with reference to the *physical* well-being of mankind.

1. We assert that it never yet has been demonstrated by scientific experiment, that *alcohol* taken into the system does or can benefit any part of the human body. This is our starting-point. We here call for evidence. We ask you to show us the testimony of any distinguished writer on anatomy or physiology, within the last fifteen years, not himself enslaved by his appetite, who stakes his professional reputation upon the assertion that alcohol is beneficial to any portion of the human body. Now, as no evidence can be produced on this proposition; it may safely be assumed, that alcohol is at least useless to us as an element of our daily beverage. Here we might appeal to all the members of the Christian church. How can you, consistently, "spend money for that which is not bread, and your labor for that which satisfieth not?"—*Isa.* lv. 2. You acknowledge yourselves bound by this rule, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."—*1 Cor.* x. 31. Do you take wine and spirits "to the glory of God," or for the indulgence of an artificial appetite? The Author of nature has, with as much kindness as wisdom, so constructed us, that those substances which are capable of being assimilated with our bodies, so that they can become bone, or blood, or flesh, are able to administer a sufficient and a varied gratification to our palates. If we seek new excitements, we are going beyond His ordinances, and no man ever did that with impunity. Now the result of repeated investigations is, that alcohol contains nothing in itself which any vessel or organ of the human frame can by any operation convert into hair or muscle, blood or bone.

We advance a step farther. We assert that alcohol taken into the system is not only useless, but decidedly injurious to every portion of the human frame. If this be made a question of authorities, reference can be had to the most distinguished names in medical science, Kirk, Darwin, Cheyne, Sir Astley Cooper, Magendie, and Esquirol, across the waters, and Rush, Sewall, and Warren, of our own country, are a few of a host who bear testimony to the injurious effects of alcohol. Nor is

it mere assertion in which these men indulge. They lay open the body to inspection. They invite us to an examination of a proposition susceptible of ocular demonstration. These men risk their high reputation upon the veracity of their statements, and the accuracy of their observations. We are bound to admit their testimony. And what is that testimony? We shall give it substantially as drawn from works published under their names.

The human body is so constructed as to be subject to a continual waste ; but God has also provided that this waste shall be continually repaired. To this end we have the stomach and its functions. It is not necessary to show how this is done : we all know that it is so. Now there are two injuries which may be inflicted upon the stomach—its functions may be deranged, or its organic structure may be altered. The testimony of one of the purest and best men in the medical profession in this country is, that the use of ardent spirits produces both these effects. The coats of the stomach are thickened, the blood-vessels enlarged and filled with black blood, and sometimes the coatings of the stomach are in a cancerous state. The same authority already quoted says, “I have *never* dissected the stomach of a drunkard, in which the organ did not manifest some *remarkable* deviation from a healthy condition.”

But the evil does not stop here. All the organs of the body are in sympathy with the stomach. The important functions of the liver are deranged. In a healthy state it gives off a bright yellow thin substance ; but when submitted to the action of alcohol, it produces a green or black secretion of the consistence of tar. Not only are its functions deranged, but its very structure is altered ; from four or five pounds, its weight in healthy adults, it has been increased to eight or twelve. Dr. Sewall met several cases in which the liver had become so enlarged by intemperance, as to occupy the greater part of the cavity of the abdomen. Sometimes it is greatly hardened, and the blood-vessels which should send the circulation through this organ were very nearly destroyed. Who does not see how the whole physical man must be injured by such great modifications of that organ, which repairs the wastage of the body ?

Now let us pass to *the brain*. The organ of the mind, the centre of intelligence and of sensation, whatever affects *that* injuriously, must do extensive mischief. What is the effect of alcohol upon the brain? Let one or two facts answer. When the anatomist takes the brain from the skull for the purpose of dissection, he suffers it to lie in alcohol two or three days that it may be hardened, and thus more readily handled than when soft, as it is in its natural state. Does alcohol, taken as a beverage, have the same effect upon the brain of a living man? It does. The brain of an inveterate drunkard is already prepared for the dissector. It has lost its softness and elasticity. Cases have occurred in which the presence of alcohol in the brain was detected by smell and taste, and by its inflammability! But if alcohol hardens the liver and the brain, we may expect to find it indurating the *heart*. And so it does. The sympathy which the heart has with the stomach subjects it frequently to spasms, when alcohol is taken into the stomach. "The use of ardent spirits, no doubt, promotes also the ossification of the valves of the heart, as well as the development of other organic affections." The authority last quoted also shows the injurious effects of ardent spirits upon the lungs, and how the diseases of the lungs are frequently superinduced by disorders wrought in the stomach, and especially in the liver, by the use of ardent spirits.

From a view of the disastrous effects of ardent spirit upon particular portions of the body, the same distinguished gentleman goes on to state, that "*predisposition to disease and death* strongly characterizes the drunkard in every situation of life." With his usual ability, he proceeds to a scientific exposition of the reasons of this predisposition. We have not time to follow him through an argument in which he is sustained by high European authority. The question which interests us is, Do facts bear out the Doctor's theory? He does not give these facts, but it is not difficult to gather them from the Reports of Commissioners of Health, both in this country and in Europe. In the city of Glasgow, in 1821, there were 3686 deaths; in 1822, there were 3690, being an increase of only four. In 1823, the low duties on spirits began to operate, and

that year the deaths amounted to 4627, and in 1824 they rose to 4670, being 980 more than in 1822.

Of 33 persons found dead in one city, 29 were killed by intemperance. Of 77 found dead in different places, 67, according to the reports of coroners' inquests, were brought to an untimely end by intemperance. A physician in the State of New York testifies that in a town in which he had been living forty years, 25 male adults had died in the four years immediately preceding; of these, 16 were drunkards, and two of the others were killed suddenly. The average age of the drunkards was $44\frac{5}{8}$, and that of the temperate was $74\frac{3}{4}$. Here is the immense difference of thirty years. He also states, that those who were destroyed by intemperance had lived, on an average, about 11 years after they had become drunkards. In Annapolis, Md., of 18 males over 18 years of age who departed this life in the course of one year, 9 were sent to the grave by intemperance. This, at least, is the testimony of the physicians in that place. And thus we might go on, quoting authorities which show conclusively that the use of alcoholic drinks is destructive to life. There are two other departments of this testimony to which we must allude. The first is the great predisposition of the intemperate to *lunacy*. Of 781 lunatics in two hospitals in Great Britain, the Dublin and the Liverpool, 392 were deranged by intemperance. European statistics also show us that the proportion of the insane is greater in districts or countries where intemperance prevails, than in those where the people are sober. It is also generally added to the Reports of these Asylums, that so many are *known* to have been reduced to this melancholy condition by indulgence in ardent spirits, and that many others are *supposed* to be in this class, but the Superintendents cannot take the responsibility of speaking decidedly in their case. May we not also suppose that many have been thus affected by intemperance, and the real cause of their insanity has never been suspected? Whether this be so or not, the authenticated Reports of British Hospitals show, that in that country *more insanity has been caused by the use of ardent spirits, than by all other causes combined*. This is a fearful fact.

There is still another proof of the predisposition to disease and death which characterizes the drunkard. In the year 1832, that terrible plague, the cholera, swept through the nations of the earth. The statistics of its ravages preach a powerful sermon on the truth we are endeavoring to prove and impress. In India, a native physician of eminence testified that "the people who did not take spirits or opium, do not catch the disorder, even when they were with those who had it." In the same country more than half the British army, consisting of 18,000 men, died in the first twelve days, and their destruction was mainly attributed to the use of ardent spirits. In China it was asserted on respectable authority, that the cholera "selected its victims from among the filthy and the intemperate." Mr. Huber, who saw 2160 persons die in twenty-five days in one town in Russia, says, "It is a most remarkable circumstance, that persons given to drinking have been swept away like flies. In Tiflis, containing 20,000 inhabitants, *every drunkard has fallen!—all are dead!—not one remains!*" In Warsaw, of 100 persons destroyed by cholera, it was proved that 90 "were addicted to the free use of ardent spirits." In England, it was computed that five-sixths of all who died were intemperate or dissolute. After 1200 hundred persons had died in Montreal, one of the journals printed there stated, that not a drunkard who had been attacked recovered; and that almost all the victims had been, at least, moderate drinkers. During the same season, of 204 cases in the Park Hospital, New York, only six were temperate, *and they recovered*, whereas 122 of the remainder had died before this fact was recorded by the late Dr. Sewall. In Albany, the cholera raged several weeks. The number of deaths of persons over 16 years of age was 336, of whom only 2 were members of a temperance society. The temperance associations at that time in Albany numbered 5000, only 2 of whom were thus carried away, while 334 other persons fell victims. Do these facts mean anything? Page after page of medical testimony and authenticated statistics might be read to you; but those who are wedded to their prejudices cannot be moved by any argument of this kind, if the facts we have furnished do not affect them. The destructive effects of alcohol on human life and human health are not con-

finned to any one portion of the earth, but everywhere there are confirmations of the truth we state. India, China, Russia, France, Great Britain, America, the Tropics, concur in the testimony which is furnished on this subject. *Nowhere do ardent spirits benefit ; everywhere they are injurious.*

2. But if the injury were confined to the body, its effects would not be so lamentable ; but it stops not there. When the body is diseased the mind sympathizes, and in this case it is a disease which tells directly on the organ of the mind. Is any man's intellect in as healthful a play when under the influence of ardent spirit as it is when he is sober ? You may point to some sallies of wit in the debauch over the wine-cup, and to spasmodic efforts of the intellect which resembled the unnatural feats of a man in a fit. But can bargains in trade be as judiciously made ? Can a point of law be as clearly apprehended ? Can the wants of a constituency be as properly cared for ? Can the studies of nature and of science be as successfully prosecuted ? Whose mind ever gained expansion or strength when excited by liquor ? What invention or discovery was ever made by a man in his cups ? Now, here we have the departments in which mind may legitimately labor, and in comparison with what it can accomplish here, what are the coarse jokes of the groggery and the intellectual phosphorescence of the wine-table ? The Bible is true when it tells us that he that striveth for the mastery is temperate in all things. Newton knew this ; and, when he was prosecuting his wonderful researches into the nature and properties of light, he acted upon it. A loaded table and a little wine daily would have deprived the world of the astonishing results of his labor. How much mind has been drowned in the bowl ! How many, who might have governed rulers and taught nations, have passed through all the stages of intellectual degradation, to drunken stupor and sheer idiocy ! Are there any of us who do not know those who might have been remembered for good, but who wrote their names in wine, and saw it vanish with the sparkle ? In this hour, while I am here speaking, what an immense amount of mind is stupefied by strong drink, or infuriated to madness, or turned by liquor upon stratagems of iniquity, which, if instantly directed to healthy action in legitimate chan-

nels, would, before to-morrow night, brighten many a home and many a town, and add to the honor and to the wealth of the country! In addition to that over which lunacy is made to triumph, all this mind is lost, and worse than lost, when perverted to ways of crime.

3. We pass now to the deleterious effects of alcohol on the morals of mankind. I do not propose to entertain you with declamation. There are facts that speak powerfully here, and these facts show that everywhere, in families, in colleges, in churches, in the army, in the navy, in all communities of men, the moral sentiments are deadened or perverted. Intemperance is the parent of crime. It builds watch-houses, court-houses, penitentiaries, jails, and scaffolds. Nothing, of all the infernal inventions, keeps men from more good, and makes them do more harm, than alcohol. Now for the proof. One of the most distinguished jurists, Judge Hale, after twenty years' experience and observation, says: "If all the murders, and man-slaughters, and burglaries, and robberies, and riots, and tumults, and adulteries, and fornications, and rapes, and other great enormities which had been committed during that time, were divided into five parts, four of them would be found to have been the result of intemperance." Hear some other judges. One says: "Of eleven murders committed, all, save one, were occasioned by strong drink." Another says: "Of eleven murders, *all* were occasioned by intemperance." Another says: "Of twenty murders examined by me, all were occasioned by spirituous liquors." A distinguished officer in the army states that "nearly all the trouble they have with the men arises from drinking." For seven years, ending with 1829, there had been 5669 desertions, and 7058 persons had been tried by court-martial.—(*Report Sec. of War, 1830.*) Gen. Gaines attributed the most of these desertions and other crimes to "the whisky ration." Lieut. Gallagher testifies that he had served extensively as recorder of regimental courts-martial, and does not hesitate to say that five out of six cases of the crimes proved before those courts have resulted from intemperance. In Schenectady Co., N. Y., 145 persons were committed to prison in one year. Of these, 107 were decidedly intemperate, twenty-two doubtful, and sixteen temperate.

In the Albany jail there were 114 persons committed for various crimes. Of these, eighty-two were intemperate, fourteen were free drinkers, and there was little doubt that the remaining eighteen used spirits. The physician of the Boston jail had "no doubt that more than three-quarters (of those committed) were hard drinkers, and considerably more than half confirmed drunkards." Of 119 commitments in one year to the State Prison of Massachusetts, 100 at least were occasioned by intemperance. Of 120 in the Connecticut State Prison, more than ninety were intemperate. Of 134 in the Ohio State Prison, only thirty-six pretended to be temperate. Thus, we see that in five prisons, containing 632 inmates, 491 at least were carried there by intemperance, and how many more we know not. May we not safely say that *five-sixths* of these prisoners were brought to their degradation by ardent spirits? Of forty-four cases of murder investigated by three different officers of the law, forty-three were committed by or upon persons under the influence of ardent spirits. S. Chipman, Esq., who visited all the jails in the State of New York, and took certified statistics, found that five-sixths of those committed on criminal charges were intemperate.

According to the report of the Chief of Police of the city of New York, from May, 1846, to May, 1847, there were in that city—

Committed for drunkenness alone,	7,453
Drunkenness and disorderly conduct,	5,584
Assault and battery,	1,771
Fighting in the streets,	316
Petit larcenies, mostly to obtain the means of drinking,	2,209
Attempts to kill,	36
Stabbing,	16
Suspicion of murder,	4
Murder,	8
Threatening life,	53
Highway robbery,	34
Vagrancy (in six months),	1,259
Lodgings to the houseless, chiefly intemperate,	31,203
Total,	49,846

Intemperance causes an annual direct taxation upon the inhabitants of the city of New York to the amount of \$500,000. The city is cursed with 3656 licensed, and most likely as many unlicensed, liquor stores and groggeries.

And so we might accumulate facts. I have given these as they came to me, without seeking the most startling cases. I believe that the records of all the courts in the country would bear out those already cited. And what is the showing here? That on the testimony of the most respectable and distinguished men in the nation, and the records of courts and prisons, *three-fourths or four-fifths of all the crimes committed in this country* have their origin in the use of ardent spirits.

Everywhere is it interfering with human happiness and advancement. It retards the operation of our educational schemes. No one familiar with colleges will doubt this for a moment. The records of the University of North Carolina show, that of all the cases of suspension and dismissal during the last three years, *more than two-thirds* have had their origin in the use of ardent spirits, and that nearly every instance of more than usual disorder can be traced to this source. Is not this the experience of most colleges? And does not this call upon every parent who has a son to be educated to throw all his moral influence against that which, of all things, most makes college a dangerous place? A minister of the Gospel, who collected authentic documents on this subject, learned that, from 135 churches, more than 360 persons had been expelled for intemperance, and more than 200 for immoralities into which they had been led by ardent spirits. He also finds that in 1634 cases of discipline, 300 were for intemperance, and more than 400 others for immoralities occasioned by intemperance. "More than seven-eighths of all the difficulties in churches have probably resulted from this evil." Is not this statement borne out by the experience of those ministers who have charge in churches where any ecclesiastical discipline is maintained? Can clergymen be aware of these things, and not throw all the weight of their influence against a vice so destructive of all godliness?

Is this the end of the evil? No! we shall never reach the

end, until we have catalogued all the physical, intellectual, and spiritual evils which can come upon man, either in this world, or in the world to come. We have not yet spoken of the *pauperism* produced throughout the country by this dreadful evil. We prefer again to appeal to facts,—and we have such a mass as to make selection difficult.

To begin with my native place : in the county of Baltimore, Md., out of 1134 paupers received in one year, 1059 were brought by intemperance. In the county where I received my collegiate education, Cumberland, Penn., of 50 paupers, 48 were made by intemperance. The Superintendent of the Albany (N. Y.) Alms-House believes that establishment would be tenantless, but for ardent spirits. The whole number of inmates of the Alms-House at South Boston, in 1833, was 1273 : of whom 927 are known to have been brought there by intemperance, a majority of the others being attributed to the same cause. The expense of supporting the paupers in the Alms-House at Philadelphia for one year was estimated at \$130,000, and the superintendent testified, that he believed *nine-tenths* of it was to be attributed to the use of ardent spirits. You have not the patience, I fear, to go through longer statements than these ; but let me assure you that, if you will gather statistics on this subject, what I have shown you will be the average of your own computations. Now, here is a fearful picture. The greatest portion of sickness, lunacy, premature death, pauperism, crime, and disorder in society, is to be traced to one single evil—indulgence in drinking—that which the most respectable medical authorities assure us is not necessary in extreme heat or cold, in clear weather or in wet, and which must always do us injury, while it can never do us good !

My friends, we are all alive to the arguments addressed to our pockets. We may lie as still as dead frogs, while considerations drawn from the morals of a question are urged in our hearing, but if the question be put to us in the shape of two metals, we evince the convulsions of morally galvanized beings. We cannot, therefore, fail to look at this question economically. *What does Intemperance cost the country ?* Let us remember that whatever it may cost, it is an outlay for that which is

worse than nothing. If the money built bridges or roads, or rendered rivers more navigable, or ornamented our cities with works of fine art, however our opinions might differ as to the importance of the things purchased, we would all agree that we had received something. But in this case, when we have reckoned up the cost, we know that it would be better if the government of the United States annually shipped that amount of money to the middle of the Atlantic Ocean, and there blew up the vessels, not a drop of wine or ardent spirits being used in the nation during the specified time.

In 1831, the average estimate of sales at 34 various places in this country was at more than $6\frac{1}{2}$ gallons annually to each person of the population in those places. If these be taken as showing the average use in the United States, we may base some calculations thereupon. Let us suppose that the Temperance Reformation has done something, and that the amount sold is only 5 gallons to each individual. At the last census, we had more than 17 millions of inhabitants. That our calculations may be within bounds, let us drop 68,666, and say that our population is 17 millions. Then the annual consumption is 85 millions of gallons. But the official returns in 1840 show that less than 65 millions of gallons, of distilled and fermented liquors, are annually produced in this country. To supply the demand, we must consequently import more than 20 millions of gallons. Remembering this, let us put the average cost per gallon at 65 cents, which is less than any estimate I have ever seen. This will give the annual amount expended in the United States for alcoholic drinks, at \$55,250,000. When the population was 12 millions, the number of drunkards was estimated at 375,000, and if intemperance has kept pace with the growth of the nation, we have now more than 531,000. Supposing the Temperance Reformation to have done something, let us throw aside more than 31,000, and say we have only 500,000 drunkards. A drunkard, at the lowest calculation, loses one-third of his time by intemperance. Let us say he loses only one hundred days in the year, and that in all the professions and employments the average wages per day is 40 cents. Here is a loss of \$20,000,000. Let us put these items together.

1. 85,000,000 gallons, at 65 cts. a gallon,	\$55,250,000
2. 100 days' labor of 500,000, at 40 cts. a day,	20,000,000
*3. $\frac{3}{4}$ ths of the crime in the whole country costs,	9,243,750
4. $\frac{3}{4}$ ths of the pauperism, " " "	4,037,500
†5. Private charities bestowed on families of drunkards,	4,037,500
6. 10 years' labor of 50,000 men cut off by intemperance, at \$50 per annum for each,	25,000,000

Annual loss of the country by intemperance, \$117,568,750

Here no account is made of the loss of the labor of prisoners and paupers, nor the fees and salaries of those who conduct the processes of the law, in litigation caused by intemperance.† These and other expenses are left out: yet, see what an outlay! Every item upon which this calculation is founded is put down at a lower estimate than I have ever seen stated. But suppose we have placed it too high. Let us throw off \$17,568,750, and yet, reduced far below what the soberest calculation would give, the cost of ardent spirits to the United States annually is **ONE HUNDRED MILLIONS OF DOLLARS!**

What could be done with this amount of money?

ANSWERS.

A. The whole expense of administering the Federal Government in all its branches for four years could be paid as the salaries of officers became due, and there would be a considerable surplusage of interest.

B. Or with it you might purchase the following:

1. All the machinery manufactured in the United States in one year.

* The estimate of the cost of crime and pauperism in the United States, made in 1831, is taken as the basis of this calculation, and the result here recorded is obtained on the supposition that the growth of this cost is in proportion to the growth of the population.

† It can scarcely be considered too high an estimate to say, that drunkards and their families obtain quite as much at the hands of private charity in each county, as is expended upon persons of the same class in each county poor-house.

‡ The Report of the Secretary of War, 1830, shows that the desertions, &c., in the army, during the seven years preceding, cost the country \$471,263; and the statements of two distinguished officers [show that much the larger part of this may be charged to intemperance.

2. All the soap and candle factories.
3. All the establishments selling drugs, medicines, paints, &c.
4. All the establishments for manufacturing glass, earthenware, &c.
5. All the sugar refineries and chocolate manufactories.
6. All the rope-walks and fixtures thereof.
7. All the flouring and grist mills.
8. All the paper factories, book-binderies, printing-offices, daily, weekly, semi and tri-weekly, and all other periodical establishments ; and then,
9. Have enough to purchase—perhaps the Raleigh and Gaston Railroad. Take the last census and make your own calculation, and see if I have erred.

C. Again, you might therewith purchase,

1. All the houses, brick, stone, and wooden, erected in the U. S. in one year.
2. All the ships, of every description, built in the U. S. in one year.
3. All the cotton factories now in the United States.

How it would enrich the country to build for her, in the course of the next year, as many houses and as many ships as have been built this year, and then double the number of her cotton mills—*all for nothing !*

D. You could purchase half the State of North Carolina.

But suppose you look at the ways of benevolence, and see how you could use \$100,000,000—the amount we now annually throw away—worse than throw away—the amount wherewith we endow the seminaries of sin, and the universities of vice.

E. It would furnish every male in the United States, over five years of age, with a complete suit of decent clothes, and put a substantial copy of the sacred Scriptures in the hands of every family in the nation, and then pay the subscription price of a religious weekly newspaper for every family for one year.

F. It would furnish a copy of the Bible to every family on earth.

G. It would sustain twenty colleges, of eight professors and 180 students, paying the professors the average salaries now given, and defraying the necessary expenses of all the students,

increasing the library and philosophical apparatus annually—and *all this it would do for one hundred years !*

Instead of all this good, with this money, men, women, and children are sickened and killed, are sent to the poor-house, the prison, the gallows ; property is rendered more unsafe and life more uncertain ; and from 300,000 to 500,000 drunkards are sent to the grave and to hell annually :—and against this, there is nothing to show as a benefit—not the least particle of good. Leaving out the thrilling spiritual connections of this question, and viewing it simply as political economists, how can we fail to be excited ? The people of the United States are annually spending for ardent spirits an amount which, in twenty years, would buy up all the lands, houses, and slaves, throughout the whole country !

“There must be prodigious guilt somewhere !” So some observing Christians said to each other. Where is it ? they asked. Perhaps in ourselves ! was the reply. To make a clear conscience, they resolved first to abandon the use of the article themselves, then to prevail upon as many as possible to do likewise, then to lift up their voices against the evil, and to spread facts and arguments before the people. Thus, in January, 1826, was formed the American Temperance Society, the parent of all similar associations. It would interest you, I am sure, if we had time to trace the history of this society, to see how tremblingly the entering wedge was placed to this great moral reformation, and how, as the testimony of clergymen, and physicians, and jurists, and superintendents of almshouses and prisons, and the reports of the census came thronging in upon them, the extent of this evil began to be manifest, and their hands began to strengthen, and the prejudices of the enlightened began to give way, until the question was fairly taken to the word of God, and, from the simple starting-point of the uselessness of alcohol, they began to understand and to teach that it is evil, and only evil, and that to manufacture the article for trade, and to traffic therein, are such crimes in the sight of God, as exclude men from the kingdom of heaven. The American Temperance Society has done more for America, and for the world, than ever did the army of the Revolution.

A number of similar associations have sprung up in the wake of the National Society ; but we pass all others, that we may speak of the Order of the Sons of Temperance. Its history is brief. We are not carried back to Hiram, or Solomon, or even to the days of the Knights Templars. In September of the year 1842, sixteen individuals banded themselves together in an alliance offensive and defensive against intemperance, styling themselves the "Sons of Temperance," and just five years thereafter, the Order numbered more than 120,000 members. This is the whole history in a single sentence. "But how do you account for this wonderfully rapid increase?" It is to be attributed to the *goodness of our principles*, and their adaptation to the wants of our population. This association presents itself to you in three aspects, namely, as a temperance society, as a beneficial society, and as a secret society. In its first capacity, it is a foe to intemperance, in every shape and way. Its members are pledged "not to make, sell, or use as a beverage, any spirituous or malt liquors, wine, or cider." It has done thus much good already, that 120,000 men over 18 years of age are by it prevented from aiding in spreading this ruin—they can neither manufacture nor sell. So many consumers also are removed from the market ; and so many are enlisted against the evil, to discountenance it, and speak against it, and, where they have influence, to labor to induce other persons to abandon it. *It has done good.* This is incontrovertible. Now, unless it can be shown to have done evil, we hold that every good man is bound to assist it in its blessed work. It is no antagonist of any other temperance association. The object is the same, although the manner of attaining it may be somewhat different ; and the consequence of this difference is, that it is thus calculated to enlist the hearty co-operation of many to whom other plans might afford no attraction. We hold that all whose hearts are really attached to the great temperance reformation, are bound at least to bid "God speed" to this Order, seeing that it is doing what no other temperance societies, useful as they are in their sphere, have been able to accomplish. In the organization of this Order, there are more elements of perpetuity, and more systematic combination of effort, than in any other society laboring to propagate the principles of temperance,

and it throws around its members safeguards which those others do not vouchsafe.

It is also a *Beneficial* society. Many such associations have existed in this country for years, but without recognizing the principles of abstinence. Each member of a division makes a weekly contribution of its funds. This is so small as to debar no man in the community from the benefits of membership. In case of sickness, each member draws enough from the treasury to keep him above want, even if he were entirely destitute, and in case of the death of a member, a contribution is made to defray the expenses of his funeral—the members of the division feeling bound to have a care over him in his sickness, and over his family after his death. The members are thus united in friendship, and are led to have an influence over each other in perpetuating the benefits of the Association. Those who have no need of pecuniary assistance have another way open to them to do good modestly to worthy objects.

But, it is a *secret* society. I believe there are those who regard this as an objection to the Association. I never could see how this is to affect the character of a society. Any body of men adopting the shield of secrecy for nefarious purposes must be an improper association, but adopting secrecy for the purpose of attaining a lawful end, cannot be wrong, there being nothing wrong in secrecy in the abstract. Now, if it can be shown that there is no evil design, but that, on the contrary, a great work of philanthropy is protected and advanced by this secrecy, it would seem to be the part of an unreasonable mind to base an objection on this fact. Among its 120,000 sons, our Order embraces clergymen, judges, instructors of youth, and men in various responsible positions in society. They see nothing wrong done in secret: all the counsels of the Order being for the good of mankind. It were a slander to say that they would be attached to an association working wickedness in darkness. But in what does the secrecy of the society consist? Are men sworn to abandon any religious or political opinion previously espoused? Not at all. The only secret is a pass-word, by which a member can make himself known anywhere, and the lack of which would detect an impostor, and prevent all intruders from drawing improperly upon the

funds of the society. It must be borne in mind that this is a Beneficial, as well as a Temperance Association, and that the secret of the society has no connection with Temperance—it only guards the funds. Is this wrong? Is it wrong to employ ciphers in diplomatic and military correspondence? Or, more appropriately, is it wrong for a large banking establishment to have its private marks by which to detect impostures and forgeries? No man will answer these questions in the affirmative: and the very same principle applies in the case we are discussing. If you have a disposition to urge forward the cause of moral reformation, you will hardly be prevented from attaching yourself to our Order by so feeble an objection.

I hope that it will not be considered unpardonably egotistic, if I assign my reasons for being a Son of Temperance. I have been accustomed to consider a minister of the Gospel as bound to spend his strength, his time, and his substance in promoting every movement calculated to elevate the race of mankind, and bring it more and more under God's influence. In everything which may have this tendency, it would seem that the clergymen of the various denominations should take the lead. It is on this ground, and on this ground alone, that any clergyman can justify himself in devotion to literature—his prime works being to save souls. In looking over society, I cannot fail to perceive that no vice is so injurious to men as intemperance, and especially that *none so stands between men and the Gospel of God*. To check this evil, to cure disease, to heal sorrows, to banish pauperism and crime, a number of my fellow-citizens are found zealously laboring. They appeal to me as a minister to aid them. They state, what everybody knows, that the influence of ministers of the Gospel is, as their position necessarily renders it, very great for good or evil. What must I do? If I join this society I shall lose nothing, as I have very seldom used ardent spirits, or wine even as a medicine, and never either as a beverage. If I did, and any good could be accomplished by abandoning them, I should be a wretched follower of the Apostles if I did not cheerfully lay them aside. My influence, if I join, can injure no man; but if I refuse, some may plead my example, some who really need such restraints

as this association affords, and without which restraints, they may be ruined ! How shall I account for those souls ?

But some one will say, "These societies are a mixed mass of believers and of sinners. Why do you not operate solely through the church of which you are a minister ?" My answer is, that I am none the less diligent in carrying forward the main objects of the church while I labor in these collateral branches of usefulness ; and I have observed that those ministers who talk most of confining themselves to doing good by the church organization *alone* are those who do least, even by that means, while those who are ready for "every good word and work," are the most efficient in discharging the regular duties of the ministry. As to the fact that these *societies* are a mixed mass of believers and of sinners, I have yet to find that *church* which is not : and if I am to do good only in conjunction with holy men, there is no association of any kind on earth to which I could belong. But is this the correct principle ? If a foe invades my country, am I to refuse to bear arms unless all my company be Methodists ? No one would doubt his duty in such a case. If the whole regiment were made up of Atheists, Infidels, Roman Catholics, Episcopalians, Presbyterians, and Baptists, it would be no matter to me in this case. I can discharge my obligations to God and man only by being connected with these men, so far forth only as fighting against the foe is concerned. This cry of "Stand by thyself, come not near unto me, for I am holier than thou," is not only offensive to God, but is also injurious to man. Where we have a common foe, we must unite to destroy it—and intemperance is a foe alike to men of the world and members of the church. No men ought to be more in earnest on this subject than the clergymen of all the churches, for nothing so effectually neutralizes our efforts to bring men to Christ as the use of ardent spirits. These associations may be of God ; they have done much towards destroying the works of the devil ; and if we discountenance them, we may be found fighting against God. It is vain to say, "The church is a sufficient temperance society." If it be so, how do you account for the thousands of church members, including some ministers, who manufacture and sell ar-

dent spirits, or die notorious drunkards, in the bosom of the church? No, brethren, whatever we might wish the case were, the church does not reach thousands whom the Sons of Temperance and similar associations really save. And, because we cannot have them regenerated, and made fit members of the church, shall we not aid in making them at least decent members of society? And, this much gained, may we not more reasonably hope that when the fumes of liquor pass off from their brains, they will be more likely subjects of Gospel grace? But let us beware how we oppose or fail to countenance these men, because their peculiarities are a little strange to us, and because they are not called by our name. It is absolutely contrary to the spirit of Christ's teaching to hold that no man and no association can do good, except through the church. And John answered him, saying, "Master, we saw one casting out devils in thy name, and he followeth not us, and we forbad him, because he followeth not us. And *Jesus* said, Forbid him not: * * * *for he that is not against us is on our part.*" And a preached Gospel has no such ally as the temperance reformation! Let us be careful lest many a man, from co-operation with whom we shrink as though it were beneath our dignity, shall at last be found to have done the Master more service than we who are of His regular household.

Shall it be said that ministers of the Gospel in this century withdraw their influence from the side of moral reform, and give it to the cause of vice? Hear what lately occurred in one of our Northern cities. A very respectable clergyman made a speech at a meeting where a temperance pledge was under discussion. He spoke long and learnedly against the prohibition of wine as a beverage. At the conclusion of his speech, a man of venerable mien arose, and narrated the following circumstances. A promising young man, the hope of his relatives, contracted habits of intemperance. After a course of dissipation ruinous to himself, and heart-breaking to his aged parents, he was induced to reform. He soon regained his former standing, and was the stay and comfort of his family. At a social party wine was handed round. A clergyman was present, for whom the young man had the highest respect. He observed the minis-

ter, and when he saw how freely he drank of the wine, he reasoned with himself that this man, who was a model of morality, would not certainly do wrong in a social circle, and that if he should refuse the wine, it would be immodestly taking a higher stand than this preacher of the Gospel of Christ. So, when the wine came to him, he drank. The old appetite was instantly aroused. He went from that party and drank deeply, continuing the destructive indulgence until his aged parents saw him die in all the horrors of the *delirium tremens*. "Sir," said the venerable man, while his voice trembled, and tears started to his eyes, "that young man was my son, and the clergyman in whom he placed such confidence, and whose example was his ruin, is the gentleman who has just addressed you." What must have been the feelings of the clergyman? A more important question is—At whose hands will that soul be demanded?

In this day of moral light it would seem to be impossible that ministers shall use as a beverage, or shall fail to denounce the manufacture and use of whatever intoxicates, without incurring a tremendous amount of guilt in the sight of God. Their congregations may not publicly condemn them. Their people may think it very snug to have a pastor who will wink at their sins, and take a cozy glass with them, but secretly in their hearts they must lose respect for such unfaithful servants of God.

Brethren of the Order of the Sons of Temperance, we have work to do in North Carolina—work that requires wisdom, meekness, industry, and courage. 1. We must endeavor to secure and perpetuate an irreproachable membership, and to instill into every member the spirit of our motto, "*Love, Purity, and Fidelity*." We must have harmony among ourselves; we must be individually, and as an Order, free from any of the contamination of this trade in souls, and from the stain of alcohol on our own bodies, minds, and hearts. 2. We must endeavor to increase our numbers, by bringing into our Order all persons, whether high or low, whether they have been temperate or not, who will be governed by principle; for we must have become convinced long ago, that to sign a pledge on impulse, without proper convictions, can be productive of little good. 3. We must endeavor to present to all the members of the sev-

eral churches in the State a view of the immense moral evil of intemperance, and the absolute obligations under which men lie to do all in their power to arrest this evil. We may accomplish this, in a great degree, by engaging the kind offices of ministers of the Gospel, and the gentlemen of the press. 4. Through them we may address facts and arguments not only to Christians, but to the mass of our fellow-citizens. We must show them how ruinous to fortune, to body, and mind, and soul, is the use of ardent spirits. We must be willing to expend labor, and time, and money in order to accomplish this. 5. We must endeavor to rectify public opinion, to create a moral power which shall tell on the manufacturer and trafficker in what an English orator so forcibly styles "liquid death and distilled damnation." 6. Our temperance principles must be carried into all our connections in life. There is no question of national or state policy now equal in importance to the question involved in this great moral reform. We must, therefore, let all our aspirants for office know that no man can have our votes who does not give all his influence against this traffic. We must respectfully let our legislators know that they have no right or power to bless what God curses, that they are acting against all the received maxims of ordinary prudence in licensing those who are to make paupers and criminals, and to create a loss to the State which far more than counterbalances the sum received for licenses. Suppose our Legislature should propose to legalize the violation of the Sabbath, and stealing, and murder, and adultery, in open terms—would that make it right, and would not the Christians throughout the State rise up against such an outrage? And what less is virtually done when the sale of ardent spirits is licensed? It is considered in our Statute-Book a crime to sell without a license, indictable and fineable: but not wrong to sell with a license. Why not license men to get drunk? Any citizen can obtain twelve and a half cents by informing the officer of the State of a man whom he has seen drunk, and the poor drunkard has to pay the State twice that sum for the favor which the State has shown him, the drunkard aforesaid, in licensing another to make him drunk! It is as though the State should license A to poison a public well or fountain, and then authorize its officers to fine B,

C, D, and E for becoming sick by drinking thereof. The whole system is rotten, and the public sentiment which allows such inconsistencies to remain upon the Statute-Book is wrong, and so far as we have influence, we must endeavor to rectify that public opinion. No easy work, it is true ! but what good was ever accomplished easily ? 7. There is another work to be done. We must endeavor to show all concerned in this business, directly or indirectly, in any shape or way, the moral turpitude connected therewith. Let us show them that we consider every man engaged in this business as doing what he can to abstract from us, against our will, our proportion of the \$100,000,000, and while we protest against this legalized theft, in the spirit of our motto, let us show them that we intend to do all that we can, as good citizens, to stop this nefarious work. It is vain to think of speaking softly, and muffling the truth towards the keepers of these wretched grogeries and their abettors. Every good citizen may, with Christ-like and Apostolic charity, class them with murderers. The inhabitants of this good city lately treated grog-sellers as though they had claims upon their kindness as pursuing a lawful business ; and, in return, a few weeks ago their streets were stained with the blood of a slaughtered human being. Who will account for that lost soul at the bar of God ? The man alone who hurried it into eternity ? I have nothing to say of him ; the courts of this country have judged him. But I have this to say, that, if there be anything in human responsibility, the men who sold the liquor to the deceased and to the survivor, and the commissioners who granted the license, and the legislators who suffer the law permitting such license, and all of us, my friends, who do not so labor to modify public opinion as that it shall compel legislators to abrogate the law, all share the guilt in the sight of God, and it behooves every man, as he dreads the retributions of eternity, to clear himself in the sight of God and man by lifting up his voice against this enormity. These are plain truths, and when stated, even in "love, purity, and fidelity," those who raise grain for distillation, those who manufacture on a large scale, those who sell by the small quantity, toppers, tipplers, and even wine-bibbing preachers of the Gospel, may become angry ; but that is not our fault. We denounce no *man*, but

we are all at liberty to denounce wrong *principles*. In the eloquent language of Professor Dewey, we reply to all such excited persons, “ If *the truth* press hard upon the heart of a fellow-man ; if a *fact* fall like a thunderbolt upon his head, *he is not to be offended with me*. Did *I make* the truth ? Have I led him to do the act which gives to truth all its cutting power ? Has he not himself been guilty of the fact, the very hearing of which is as the pouncing of a vulture upon his vitals ? *Should he not be angry with himself, and at once enter upon the way of reformation ?* If the truth I tell raises such a storm in his bosom ; if he quails before the glow-worm light shed around him by a fellow-man ; if his conscience is roused to frenzy, and all the plausible and false reasonings are seized upon to give him temporary quiet, how will such a man stand before the bar of ineffable light, and truth, and rectitude ? ”

Brethren, we have a great work to do ; we have great enemies and great friends. Let LOVE for our fellow-men constrain us, let PURITY control our motives, and let us be models of FIDELITY to our families, our country, and our God ; and, whatever may be said of us, we shall have the sublime consolation and honor of being co-laborers with Christ in what is grander than any political movement—the moral emancipation of the world.

